Carol: Midgley. 1

A Short

Deſcription *and* Vindication

Of the True

Sal Volatile Oleoſum.

OF THE

ANCIENTS:

Wherein 'tis prov'd

The Great Medicine of the Spirits;

And conſequently,

An Univerſal Remedy.

By *T. BYFIELD*, M.D.

LONDON,

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A Short
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Of the True
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THE Errors about this Noble Medicine are ſo many and ſo groſs, they deſerve not to be refuted. But the diſparagement done to Learning thereby, as well as Damage to the Healths, and Lives of Perſons, has concerned me in the Preparation and Vindication of it.

All the Learned Maſters of Chymiſtry, who have treated of this Celebrated Medicine, have declared the Subject to be the *Salt of Nature* alone; altho they have obſcurely wrote, concerning its Diſcovery and Preparation, which has precipitated many into very great Errors; who not knowing the Subject, buſie themſelves about other things, altogether unfit for this Work. But if they wou'd conſider, what this Salt is in its own Nature, and what Qualities it hath, and ſo comparing the Qualities of their Compoſitions, with the Qualities of this *Salt* of *Life*, the Thing it ſelf wou'd diſcover what is Truth, and what not.

Take a Deſcription of it in theſe Particulars:

1. The Subject of the true *Sal Volatile Oleoſum*, muſt be only one thing; For, *Oleoſum* is oppoſite to *Macrum*, as Fat to Lean.
2. The Virtues and Powers of the Superiors and Inferiors, are concentrated in it.
3. It containeth in it ſelf the Vital Fire.
4. 'Tis incombuſtible, and deſpiſeth the Violence of the Flames.
5. 'Tis both Volatil and Fixt.
6. It containeth the three Principles of Nature, in the higheſt Purity; *viz.* Salt, Sulphur, and Mercury.
7. 'Tis of great Splendor, Ponderoſity and Tenuity.
8. It contains the Vital Tincture of the World, *in Potentia.*
9. 'Tis the very Spring of Radical Moiſture.
10. 'Tis only one Clean, Bright, Fat, Salt.

I know there are many, who will not approve of this Deſcription of our Medicine, eſpecially thoſe who are employ'd about divers Mixtures and Compoſitions, which they call by this Name, altho they have nothing of the Nature and Virtues of the true Medicine. But ſuch wou'd do well to conſult the Ancient Philoſophers, who expound the Principles, and their occult Operations.

Then the certainty of this Salt wou'd be evidently known, by ſhewing Sulphur reſiding in it, in the form of a Subtil, Thin, Illuminating Oil, of an Ethereal Quality. And *Mercury* as the Aereal Humidity, and the inſeparable Companion of Sulphur and the *Medium* to conjoin it with the Salt. And the Principle of Coagulation is the Salt, wherein is ſecur'd the Mercury and Sulphur, for it is call'd, *Domicilium inviſibilis ſeminis.*

So you have the three Principles of Nature, all in one Saline Body. But Salt is always reckon'd firſt, by Chymiſts, becauſe, whoever has the true Univerſal Salt of the World, has Mercury and Sulphur included.

You muſt be very wary in the Choice of your Salt, for it is of moſt profound ſearch, and differs much from all other Salts.

Avicen diſcourſing of this Medicine, ſays, *Salia cujuſcunque generis ſint, noſtræ Arti ſunt contraria, excepto Sale Naturæ.*

Sal Naturæ in centro Elementorum, qualificatione Aſtrorum, per Spiritum Mundi, abſque ulla ceſſatione, generatur, & radiis Solis & Lunæ in mari Philoſophico gubernatur. Arnoldus. But *Morienus* gives the Receipt: *Spiritus Univerſi dicitur Sal Spirituoſum, & illud Sal extrahitur menſibus vernalibus, Sole ad nos redeunte: Illud ipſum Sal ex rore Majali colligitur, ex eoque fit & conficitur Medicina Univerſalis.*

If your Salt be right, in the Anatomy of it, you'l ſee a certain Subtil, Shining, Tranſparent Oil, (which is the *Oleoſum* of the Medicine) full of Active Virtue, and containing the Vital Fire of the World; But moſt Temperate, Equal and Similar to Life in Man.

For the Natural Heat, or Fire in Bodies, is that Vital Flame, which forms its own Body, and is nothing elſe but the Spirits, or Fiery Life in Creatures. And this Fire, or Life, which preſerves Beings, muſt be cloathed with ſuch an Eſſence, as can pierce and penetrate all Bodies whatſoever; for where it cannot penetrate, it cannot quicken and illuminate.

The *Sun* by its Fire doth excite and quicken every thing

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The *Sun* by its Fire doth excite and quicken every thing

thing upon Earth: So the Fire which is proper and peculiar to every Creature does preſerve in it Life.

For we find that when our Heat or Warmth begin to decreaſe in its wonted Activity, we grow Dull Cold and Unactive; and when it ceaſeth altogether we Die and Periſh.

It may be obſerv'd in declining Age, when Natural Heat abates, that a cold Phlegmacy and rawneſs abounds with a crude Earthineſs, and ſuch Perſons have often freſh inſipid Urines, for want of the Salt of Life, which is inſeparable from the Volatil Living Fire.

Experience ſhews that whereſoever our Fire is ſtrong, Salt abounds, as in Sweat, Urine, &c.

The Salter any ones Sweat and Urine is, the more lively and vigorous he is. So that Salt is the conſequent of Fire. Whereſoever Salt is, there Fire is alſo, whether it be in Air, Earth, Vegetables, Animals, &c. Some of the Ancients have called the Sun the Salt of the World. For which reaſon 'tis probable, the Greeks call'd Salt ἅλας and theSun ἩΛΙΟΣ. The Romans called the Sun *Sol*, and Salt *Sal*, repreſenting the likeneſs of theirNatures,by the likeneſs of theirNames. 'Tis ſaid Mark 9. 49. *Every one ſhall be ſalted with Fire.* And this Fire, or Life, which is in the Salt, is properly that, which preſerves the Creatures from Putrefaction: For when this Life hath once left the Salt, we are told, Matth. 5. 13. *That it is good for nothing, but to be caſt out, and to be trod under Foot by men.*

Every Creature hath its vivifying Spirit or Fire, and ſtands in need of a Spiritual Nutriment, which is plentiful in the Air, and to be attracted in the Form of a tender Oily Salt. And ſince Spirit of Blood is a fine Volatil Salt, what more ſimilar and uniform, than the Salt of Air to that of Blood.

But

But 'tis from the Sulphur and Mercury contain'd in the Salt, that it becomes capable of Production; for with them the Volatil living Fire insinuates it self most intimately with its influential Virtues giving Splendor and Spirit to the Salt: Thus it becomes agreeable to all Creatures for the sustaining of Life, and those Bodies that are most impregnated with it, are in a better State of Health and Vigor.

Besides 'tis the true Vital Ferment of Bodies, and Root of Radical Moisture; For by the Action of the Fire upon the Principles, is generated the Balsom of Nature and Seminal Spirits, and these are coagulated in this *Salt of Nature*, which is the Soul of the Earth and of all other things. If the Earth were depriv'd of this Salt, it wou'd want the Power of Sprouting and Budding. It is the only Subject under the Concave of the Moon, in which the Virtues as well of the Superiors, as of the Inferiors, lye concentrated, and out of which alone by the Chymical Art, our Learned Masters prepar'd their true *Sal Volatile Oleosum*.

And not from the Lean, Impoverisht, Caustic Salts of any Bodies whatsoever, in Conjunction with Oils, Spirits, Perfumes, *&c.* after every ones Fancy, wherewith the World does so abound. For at this rate may be made 1000 sorts. Whenas there is but only one in Nature, viz. *A Clean, Bright, Fat, Virgin-Salt*, which open'd by Art, shews a transparent white Sulphur, or Oil, that is of so great Moment; For in the white, lyes the incombustible red Sulphur, which cloaths the Fiery Life of Beings, and is the Spring of indelible, Vital Tincture.

I have chose to give this Salt, thus open'd, for the more easie mixing with Liquors, and its readiness to be assimulated. Besides 'tis a demonstration of its Oilyness, which manifests the Medicine and a piece of Art. For the Body is wholly Saline, and by an easie heat I can lock up the Mercury and Sulphur again, and represent

preſent an intire Body of Salt. So you have the three Principles of Nature in Unity. This is a great Secret, and a branch of occult Philoſophy.

Honeſt *Avicen*, in very poor Latin, writing of this Medicine, ſays thus, *Qui ergo ſcit Salem & ejus ſolutionem, Ille ſcit verum Salem Volatilem Oleoſum Antiquorum Sapientum : Pone ergo tuam mentem ſuper Salem, nec cogites de aliis, nam in ipſo ſolo occultatur Medicina Vera.*

From what is ſaid, 'tis manifeſt, that this Salt alone hath Vital Endowments, let it appear under what form ſoever. And ſo it becomes the genuine, adæquate Medicine of the Spirits, and conſequently an Univerſal Medicine.

In Man is a peculiar, vivifying, innate Spirit, which contributes both Light and Life to the Body; for conſerving and ſuſtaining the ſame. And it manifeſts its own exquiſite Skill, (as Experience daily proves) in ſeparating the pure from the impure, of all our Meat and Drink.

This Spiritual Eſſence, the Active, Internal Agent in all Bodies, is often invaded by Diſeaſy Ferments, received from Meats, Drinks, Corrupt and Unwholſom Airs, *&c.* And very often no longer capable to ſuppreſs thoſe Diſorders, without the help of a Medicine naturally gifted, to caſt a friendly Ray or Beam of Light, upon the diſcompos'd and darkned Spirit, by which it is enabled to expell what offends.

And of ſuch a Nature is our Medicine, Homogencal to our Spirits, whereby they are kept undiſturb'd, and Life and Health maintain'd.

Our Natural Spirits are Volatil Oily Subſtances, therefore by Sympathy they are delighted and refreſht with our *Volatil Oily Salt. Spirituum Oleaginitas conſiſtit in Sale Oleoſo Volatili.*

That

That which Fabricated the Man, must be the Conſerver of that Frame. Diſeaſy Powers aim at nothing elſe but its Deſtruction. Yet no morbifick Power can exiſt in the Body of Man, where the Spirit of Life ſtands clear and undefil'd. As is apparent in a Peſtilential Seaſon: In ſome Bodies the Spirits being clean and ſtrong, remain untouch't, and no Venom introduc't. But in others the Spirits being not ſo clear, or ſtrong enough to defend themſelves, admit of Peſtilential Airs, and ſo form the Diſeaſe: Yet if timely aſſiſted by Natural Remedies, eaſily and readily expel the ſame.

When the Spitits have any Diſeaſy Impreſs, by the means of a generous Medicine, they can rectify their own defiled Air, and illuminate and reſtore the diſcompoſed Spirits to their priſtin State, ſo that no Diſeaſe can long abide.

In *Sacred Scriptures* we read that *Eliſha*, at the requeſt of the Inhabitants of *Jericho*, intending to heal their Venomous *Waters*, went not to the *Streams*, but to the Fountain it ſelf, and there caſt in Salt. So ought every Phyſician in his Adminiſtration of Remedies, to reſpect the Fountain or Original, not the Streams or Effects of Diſeaſes.

For *That*, by which a Diſeaſe is form'd, is *That*, to which the Remedy ought to be apply'd.

A true Medicine relieves the Natural Spirits, debilitated or diſturb'd, without reſolving the nouriſhing Juices of the Body, and ejecting of 'em as Excrements and Superfluities, as common Purges, and other forcible Medicines do, to the impoveriſhing of Nature.

The Spirits interrupted and oppreſt are uncapable to perform their wonted Actions and Natural Separations. But a Congeneal Medicine excites their Powers to officiate, amend and reſtore the Body.

The

The *Body* is the *Subject*, containing the *Spirit*, and the *Spirit* the contained *Agent*, vivifying and agitating the Body.

When the Body in all its parts, is intire and compleat, the Spirit without interruption performs all its own Operations perfectly. And 'tis evident the Spirit of Man delighteth in no Remedy, that is not capable to assist it in its own Acts, and to be better'd by it. *Spiritus Spiritibus curantur: Spiritus optimi sunt Morborum Medicatores.*

Physicians are Nature's Ministers, and whatsoever tends not to her Preservation is out of the way that may be called Living. *Eximius Medicus excellens debet esse Physicus: Accuratissime sciat quibusvis Spirituum defectibus subvenire, convenientes accommodare Medicinas, Naturam juvare, errantem in viam ducere rectam, debilitatem roborare, oppressam relevare, succumbenti succurrere. Et talia præstare, si calluerit, jure merito Naturæ-Consultus dicendus est. Medicus vero, qui nec Naturam, nec Naturæ Spiritus, nec Naturæ Vires noviſſe didicit, qui Spirituum Morbos & impotentias ignorat, qui Purgationibus Naturam destruit, qui Medicamentorum farragine Stomachum obruit, qui Naturam in actionibus suis & operationibus confundit, Valetudinem conculcat: Et talis Medicus Naturæ est destructor, Hostis & Medicaster.*

Sanitatis formalitas est Potentia Naturales actiones exercendi. Spiritus sunt illi ipsi qui exercent illam potentiam.

Positis Spiritibus radiantibus, ponitur Vita, amissis & extinctis, ponitur Mors.

Illa itaque Spirituum Medicina est Sal Spirituosum, quia fluidam, volatilem, luminosam reddit Spirituum, Sanguinis & humorum obscuritatem, crassitiem & segnitiem.

The true *Sal Volatile Oleosum* is to be prefer'd before a thousand common Medicines, which prove themselves to be rather injurious than profitable: Because they

they want thoſe Univerſal Virtues, that are capable to anſwer the Spirits Neceſſities.

Moreover, Experience manifeſts, that the Relicts of acute Diſeaſes manag'd by Medicines contrary to Nature, become the Cauſes of Chronical Diſtempers.

Whereas true Medicine ſhould not be contrary to our Natures: But contrary to Diſeaſes, which are contrary to our Natures, and friendly to our Spirits.

Many Droop thro' Languid and Diſordered Spirits, and for Relief ſuffer themſelves to be tormented by Externals, or contrary Internals: Whereas a generous lively Remedy, agreeable to the Harmony of our Natures, and that neither dulls the Stomach, nor increaſes præternatural Heat, but is found Temperate, Clean and Subtile; ſuch a Remedy would ſoon pleaſe the Spirit of Life, and charm all its dependent Powers and Organs.

Tale eſt Sal Volatile Oleoſum noſtrum, quod non tantum hominem, ſed quodlibet Animal præſervat in conſervatione ſanitatis. Curat omnes infirmitates de quibus Medici deſperaverunt, & facit Hominem juveneſcere. Virtutem habet efficacem omnem ſanandi infirmitatem ſuper omnes alias Medicinas Medicorum: Non enim permittit Sanguinem putrefieri, nec Phlegma ſuperdominari, nec Choleram aduri, nec Melancholiam ſuperexaltari. Nam Sanguinem parum multiplicat; contenta in Spiritualibus purgat, & omnia Corporea membra efficaciter reſtaurat & cuſtodit. Denique omnes tam Calidas, quam frigidas, tam ſiccas quam humidas infirmitates arctiſſime ſanat. Et ſi quis noſtro Sale utitur quotidie, illum aio animo, ac omni ſenſuum habitu tam alteratum iri, ac ſi revera viveret in Paradiſo.

Here I ſhou'd end: But that nothing may be wanting to any ones Expectation, I'll inſtance ſome particular

cular Distempers it frequently Cures, without the help of any other Remedy.

First, Distemper'd Stomachs, from Heat, Choller, Phlegm, ill Digestions, Surfeits of Meat or Drink, Heart-burn, Sowerness, Wind and Weakness.

All sorts of Collicks, tho' Scorbutic, and consequently habitual.

The Scurvy in all its Shapes, Rheumatisms, and Dropsies: For it renewes the Tincture of the Blood, and restores its Vital Ferment.

Fevers of all sorts, especially malignant.

Vapors, Melancholly, Hypochondriac Fumes, Hysteric and Convulsion Fits.

Head-Aches, decay of Sight and Senses, Numness, Tremblings, Palsie, Lethargy, &c.

Coughs, Hoarsness, Tisicks, Asthma, Short-breath, &c. It keeps the Pipes and Lungs clean from Clamminess and Ulcerous Putrefactions.

In all Weak, Declinning, Consumptive Cases, 'tis Restorative, Strengthning and Preservative. And so it is, to repair the Decays and Infirmities of Age.

All the time of Womens Lying-in, and in many other Cases, 'tis a Noble Remedy.

'Tis an Excellent Remedy at large, for an ill Habit of Body.

This Vital, Balmy Medicine disposes the Blood and Flesh to Healing, and so promotes a sound and speedy Cure in Chirurgical Cases.

To

To ſuch as are afflicted with Gout or Stone, 'tis very adviſeable, for mending the ſharp Ferment in their Blood and Stomachs, and to expel Wind freely. Herewith may be prevented the Fits of Gout and Stone, and the Increaſe of either.

In the beginning of all Indiſpoſitions, while the Caſe is yet doubtful, 'tis a ſafe and proper Medicine.

DIREC-

DIRECTIONS.

First, be ſure of the right Thing (for there are innumerable Pretenders) otherwiſe the Virtues aſcrib'd to it cannot be anſwer'd.

You cannot be deceiv'd, if you take but a little pains to inform your ſelves. Only remember it muſt be but one Thing, and no Compoſition by any means. It muſt be clear and full of Splendor, without any Colour. It muſt taſte of Salt only: And have no Scent, but what's Natural to a Volatil Salt. Dropt into Liquors it muſt appear Oily in its form, but without any Oil, Scum, or ſwiming on the Surface: For it muſt all go down to the bottom.

In White-wines, Cyder, and other Spirituous Liquors, you'l ſee it lye at the bottom of the Glaſs and ſhew it ſelf red, which is an excellent mark, for that's a view of the internal Sulphur and Dignity of the Medicine.

In half a pint of Thames, New-River, City-Conduit, or other ſoft, open Water, take 60 or 70 drops.

In half a pint of Ale or Table-Beer, take 25 or 30 drops.

In a Glaſs of Wine, take 10 or 12 drops.

In Cyder or Mead, take 15 or 16 drops.

In a Glaſs of Mum, take 40 or 50 drops.

Remember to ſtir them up very well in all Liquors, before you drink 'em.

Rub

Rub a Drop or two betwixt the Palms of your Hands and ſmell to 'em: Thus 'tis to be us'd frequently in many Caſes.

It may be drank at any time, Full or Faſting, and at Meals.

With theſe Drops you may amend all Liquors in their kinds, and render 'em Wholſomer and more agreeable to your Stomach and Pallate. As Wines, Cyder, Mead, Mum, Beer, Ale, *&c.* Only you muſt obſerve due proportion to each, as before Directed: Thus you may make all Drinks Mellow, and rich in their kinds, without perceiving any thing put into them: And from being hard and ſharp to what degree of ſoftneſs and ſeeming newneſs you pleaſe.

But when taken Medicinally, my common way is a Glaſs of Water and Drops in the Forenoon, another after Dinner, and one juſt before you go to Bed; or inſtead of this laſt Doſe, take it in your Evenings Draughts.

If your Stomach feel Full or Foul, then drink two half pints of Water and Drops, with 60 in each, within an hour, or one ſingle pint of Water with 100, 110, or 120 Drops. But thus 'tis not to be continu'd, only for a Morning, two or three, as Neceſſity requires, and may be omitted all the day beſides, unleſs to correct and renew your Drinks, and free 'em from doing Injury.

In many acute Caſes two or three Glaſſes of Water and Drops may be given in an Hours time, and ſeaſon'd pretty ſtrong.

Theſe Drops may be drank in Milk-water, ſweetned with Loaf Sugar to your Pallate.

You

You may Diſtil this, which is very grateful to every ones Stomach, and ſignifies ſomewhat more.

Take one handful of *Carduus Benedictus*.
Of *Spear-Mint* two handfuls.
Of *Roman Wormwood*,
Angelico,
Rue,
Bawme, each one handful.

Shred 'em Groſs, and put 'em into a Gallon of Milk over Night in a cold Pewter Still, and next Morning Diſtil gently two quarts or five pints. This you may make any time in the Year, for ſome of the the Herbs are as well Dry.

About 40 or 50 Drops in a Claret Glaſs full, firſt ſweetned, and then ſtir'd in, is a moderate Doſe to be taken at any time by any one, and repeated at pleaſure.

Many being us'd to great Variety of Medicines, can't underſtand how ſo much benefit may be receiv'd by one: Being accuſtomed to Vomiting, Purging, Sweating, Bleeding, Bliſtering, and other Violences; but wholly unacquainted with what's Grateful, Innocent and Powerful; eaſily conjoining to the Vital Spirits, yet ſenſibly diſcern'd, and only by its good Effects.

From my Houſe in the the Square in Salisbury-Court, Fleet ſtreet.